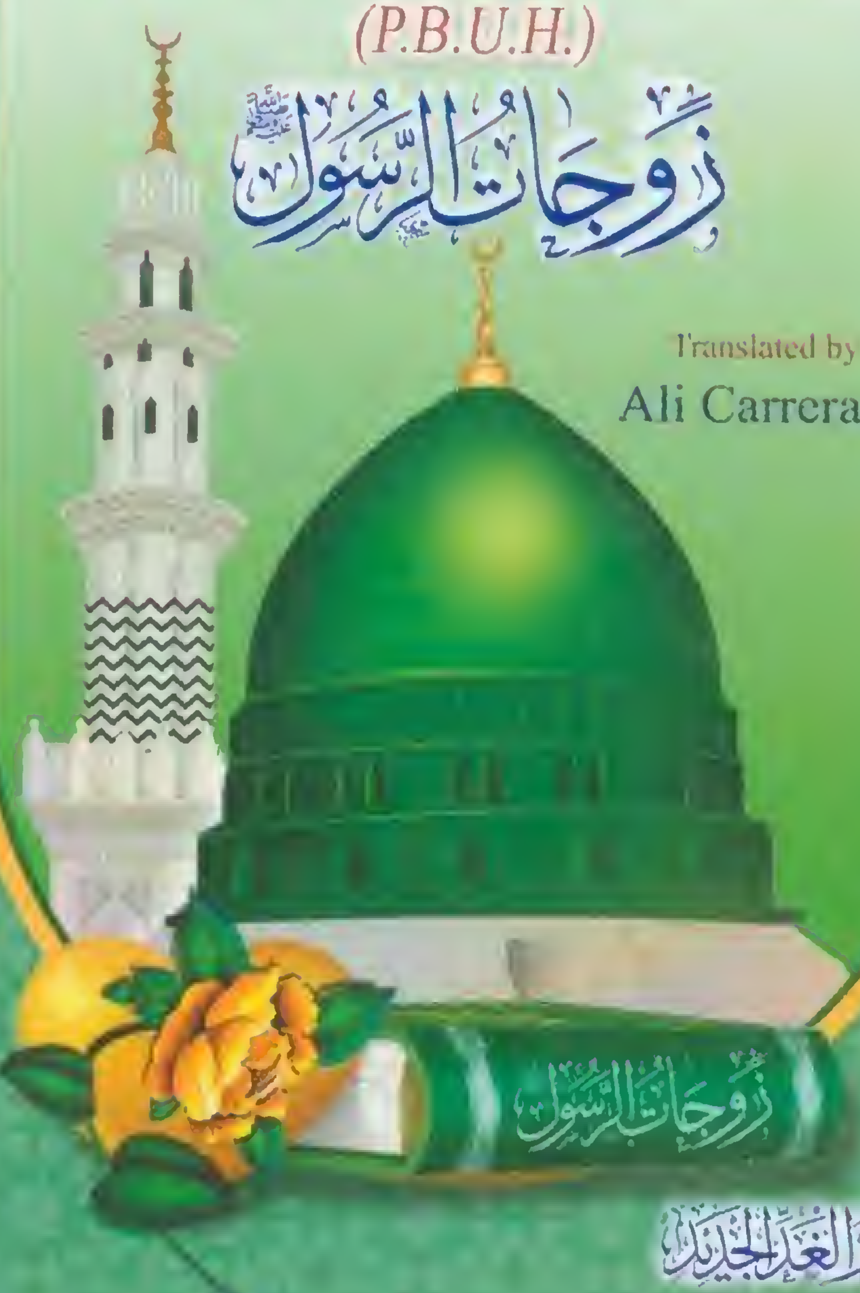
THE WIVES
of the Messenger of Allah
(P.B.U.H.)

زوجات الرسول ﷺ

Translated by
Ali Carrerage



دار الغد الجديد

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Translator's note

Praise be to Allah the Exalted, Lord of the Universe and our beloved Prophet (P.B.U.H.) and his family, companions and those who followed their rightly guided ways till Judgement Day.

I thank Allah the Exalted for enhancing me with the opportunity to translate this marvelous book of Ustadh Muhammad Swaleh Awadh, "The Wives of the Messenger of Allah". I tried to make sure that I used the simplest language possible and bring out the closest meaning to the author's intention.

(1)

Mother of Believers

Lady Khadijah Bint Khuwailid (r.a.)

Her name and lineage

Mistress of the women of the world in her time, the mother to Qassim. Lady Khadijah Bint Khuwailid Bin Assad Bin Al-I'zzi Bin Qusway. She is related to the Prophet through Qusway; she is the nearest woman to the Prophet's lineage than any other of his wives. The Prophet did not marry from the descendants of Qusway apart from Khadijah and Ummu Habibah.

She was born sixty eight years before Hijra, in a glorified house, honored and respected. She grew adopting good and cherished behavior and she was praised for her firmness, brains and her modesty, until her clan in the period before Islam, called her the "virtuous one".

Her mother was Fatimah Bint Zaida Bin Al-Aswam Bin Habib Bin Haram Bin Rawaha Bin

Hajar Bin AbduMui's Bin Aamir Bin Luai. The mother to Fatimah Bint Zaida was Haala Bint Abdulmanaf who was the third grandfatto the Prophet (P.B.U.H.) and his father was Khuwailid Bin Assad Bin Abdul I'zzi. He was good at heart, very rich, well respected, accustomed to good virtues and he was well known for his honesty, trust and his fulfillment of promises. Her cousin brother was Waraqat Bin Naufal Bin Assad one of the four comrades who used to govern Arabs during that time. Indeed, Lady Khadijah (r.a.) belonged to a firmly established Quraishi descent and from a highly honored ancestry. She grew up in a house full of riches and was widely respected. She always clenched to good behavior and was famous for her religiousness and far away from immersions of desires that some of the people of Quraish were fond of.

Her marriage to the Prophet (P.B.U.H.)

Lady Khadijah (r.a.) had inherited from her parents, a good heart, good conduct, firmness, beauty and good behavior. When she reached the age of being a woman, she got married to Abu Haalat Al-Nabashu Bin Zurara Al-Tamimi. He gave birth to two boys from him. The first born Hind, then she was blessed to have a brother to him called Haala. These two names are feminine names but Arabs used to name their males using feminine names.

The marriage of lady Khadijah (r.a.) to Al-Nabashu Bin Zurara did not stay long. Her husband died, leaving her with two children and plenty of wealth. She got married after that to Attiq Bin A'id Al-Mahzumi. She gave birth to a baby girl also called Hind. When Hind grew up,

she got married to her cousin called Swafiyu Bin Ummaya Bin A'id Al-Mahzumi. She gave birth to a child called Muhammad. The boy lived and had descendants who lived in Medina after Hijra and this descendant was called Banu Al-Twahir, meaning "children of the virtuous one". They later became extinct.

As concerning Hind Bin Khadijah the son of Haala, it is related in the books of biography and category that he lived with his mother under the guardianship of Muhammad Bin Abdullah who used to love him and look after him. He was fond of being a step son to the Messenger of Allah and a brother to Fatimah Al-Zahraa. He related a narration from the Prophet and he participated in the battle of Uhud. It is also said that he participated in the great battle of Badr. He was matured, eloquent and good in description.

As for Haala Bin Abu Haala who was a child of Khadijah, he lived and embraced Islam and was one of the Prophet's (P.B.U.H.) companions and had related a narration from the Messenger of Allah.

Lady Khadijah (r.a.) lived with her parents and her daughter peacefully and she was known all over Mecca for her good conduct, good heart and the body beauty. Indeed they nicknamed her before the coming of Islam, "the virtuous one". Many people tried to marry her by showing her their wealth and giving dowry but she refused. She preferred to remain single so that she can bring up her children and look after her business and her riches.

She used to send her goods with the caravan of the Quraish in plenty. Her goods alone

were almost half the caravan. She used to choose the best person from the tribe of Quraish to go with the caravan of camels so that he can be looking after her business. There is no doubt that she used to choose this person among the famous merchants who were known for their honesty and trust, and she in return, gave them their payment according to the agreement made there before.

Life went on, Khadijah went on like this until she reached forty years of age.

The trustworthy merchant

In the twenty fifth year after the birth of Muhammad (P.B.U.H.), Abu Twalib told his brother's son Muhammad, "I am a person with no wealth and days are getting hard on us. I have heard that Khadijah has employed a certain young person for two young camels. I will not be

pleased if she decides to give you the same pay that she gave the other person. Would you like me to talk to her about employing you?"

Muhammad said: That is what I want.

Abu Twalib got out and went to Khadijah (r.a.) and asked her, "Can you employ Muhammad? Indeed we have heard that you employ so and so for a pay of two camels and I cannot accept for Muhammad anything less than four camels".

Khadijah (r.a.) then replied saying, "If you had asked me to employ a distant person who I hate, I could have just employed him because of your respect for us. How do you expect me to refuse and you have asked me to employ a near relative who is liked by us". His uncle returned to tell Muhammad about the who issue and he said to him, "This is a blessing that Allah has showered on you".

In Another narration, it is quoted that it is Khadijah (r.a.) who went to Muhammad (P.B.U.H.), asking him to work for her and look after her trade, when she was informed about the honesty of the Prophet and the great qualities of trust and generosity that the Prophet had.

She wanted to concentrate on her decent life. She was happy that there was a caravan of the Quraish leaving for *Sham*, so Khadijah started to think about the merchant who will take the responsibility of trading her goods. The people of Mecca those days, were talking about the qualities of Muhammad Bin Abdullah, his honesty and generosity and him being far away from useless and shameless things that many of his peer groups of young Quraish had fallen into. Why not then give him a chance to go out with the caravan and trade. He had never gone out to

do trade before, is he fit to look after her wealth! People are talking of his brightness and his generosity. Why then doesn't she call him and prove for herself and give her own opinion.

Indeed she had her own wisdom in choosing the right merchant for her trade. Why then doesn't she meet him just like the way she did with other people before whenever she wanted to chose a right person for caravan. Khadija made up her mind on this idea and send someone to go and call him.

When he arrived, she started talking to him about her trade. She came to realized that he was a young man who was very bright with a good perspective and convincing in his way of talking. There was calm when he stopped talking. When he talked there was splendor and he was an

eloquent speaker; this is what made her trust him and she made a firm decision and made clear to him that she wanted him to go out bearing the responsibility of her caravan that was about to leave for Sham under Quraish.

Khadijah (r.a.) was watching closely, as he was walking slowly and confidently. She noticed that he was an average person neither tall nor short nor slim with a sizable head. She remembered that, for the long time she was talking to him, he was lowering his gaze. When she gave him the offer of looking after her caravan that was heading for Sham, he raised his head and gave a smile as a sign of gratitude and immediately lowered his gaze a second time.

Indeed she had been watching him closely. He had a broad forehead, long chin, wide chest,

thick dark hair and large broad eyes. The magical brightness of his large eyes was attractive, having long lashes around them, strong hard teeth that had a gap between, were properly arranged when he smiled. But what did she want with these qualities and the qualities that Muhammad Bin Abdallah enjoyed? These are qualities that with no doubt that could make any high class lady of Quraish, whose life has started to open up for her get attracted to him. They were accustomed to liking young strong men like him. Why then should she not hastily focus on these ideas?

Is it not that she called him for a reason of doing trade and he is not experienced enough? She used to act like she acted whenever it neared the time to send her caravan of trade. She found her heart attached to the thoughts of the qualities of this young man whenever she was idle. What a

kind face? He replicates from splendor when he was rejoicing from what she had offered him. How excellent were those smiles that raised in her the need for him. He had short stories that never bored. He is by no doubt worthy the astonishment that engulfed him in Mecca.

She used to prepare for the caravan to leave as scheduled. He met the elders of Mecca and chiefs as accustomed so as to bid them farewell. His (Muhammad Bin Abdallah's) uncles made haste anat the fore-front was his uncle Abu Twalib to bid him farewell. The elders and the people travelling with him gave him advice. The caravan headed towards Sham.

The Prophet (P.B.U.H.) went out with this caravan and the person helping him at that time was a slave of Khadijah (r.a.) called Maisarah.

His mistress had given him orders not to have any differences in anything, and that he should not challenge any of his decisions. It was a big experience that he benefited from her. When they reached the town of Basra (south of Sham), a good chance approached for them to sell the goods that they had carried. They made big profits that he had never imagined that he could earn such a big profit.

He begun to choose the goods that he would carry with him from Sham on his way back to Mecca. He selected what he knew would fetch market in Mecca, then went back with the caravan.

When they reached a place near Mecca called *Nur Al-Thahran*, Maisarah told Muhammad: O Muhammad I am going to tell

Khadijah (r.a.) what Allah has made out of you. She already knows that you are worth it.

He entered Mecca like any other Quraish used to do when they got back with their caravan. The caravan of Huwaini continued until it stopped at the outskirts of Mecca. The men of Quraish came out to meet it as they were accustomed. Ladies climbed on the roof tops so that they could see their relatives returning from Sham as they enter Mecca in mid-day. Khadijah (r.a.) was in her house observing the caravan with mixed feelings and anxiety. On her side was her slave Maisarah. Muhammad went straight to the Ka'aba to make *tawaf* just like the elders do when they return safely.

Khadijah (r.a.) watched him as he approached her house. He appeared handsome

and had noble features. She hurried in order to meet him at the door and congratulate him for the peaceful and successful return. She gave him a warm welcome and he thanked her. He gave her reports of the journey and the accomplishments that he made while doing business, and told her about the plenty profit that he had made. He was using short, meaningful words. He also told her about the goods that he bought in Sham and she (r.a.) was very happy. Muhammad (P.B.U.H.) bade her farewell and went to his uncle's house. Abu Twalib was happy to see the safe return of his nephew.

Maisara went to Khadijah (r.a.) to give her a report of the journey and the incidents that occurred and which he had not seen before. He started by telling her of the miracles that he saw. The clouds we covering Muhammad from the sun

rays, from the time they left Mecca till the time that they returned. The clouds were protecting him from the heat of the sun. At one time, Muhammad sat by himself under a tree thinking and a monk called Nastur who knew Maisarah came to him asking him: O Maisarah who is accompanying you.

He answered: A young man from Quraish.

Nastur asked: What do you know about his qualities?

Maisarah replied: He is trustworthy, generous and fair.

While sitting for a long time thinking, Nastura asked him: What is the shape of his eyes?

He replied: Large, big, shining eyes and on the side they are a bit reddish. Nastura said while

pointing to Muhammad: O Maisarah, the person sitting next to the tree being covered by clouds; is he not a Prophet?

Maisara got excited. Excitement after excitement, Maisara told Khadijah (r.a.) that a person from Sham who has got polite qualities had some difference with Muhammad; he told him to swear by the name of Lata and U'zza.

Muhammad replied saying, "I have never sworn by them since I was born".

The person then said, "That is your word" and then went away saying, "I swear by Allah that this is the Prophet that has been described in our scriptures".

Maisarah then continued telling her of his behavior while on the journey. His good

behavior, trust and goodness to those who were with him during his journey.

The trustworthy merchant completes his duty

Indeed the trustworthy merchant had completed his mission trustfully, honestly and was successful, devoted and accountable; this was because:

- He sold the goods that he went out with.
- He made a double profit which others could not make.
- He bought what was necessary
- When he met Khadijah (r.a.), he gave her the exact amount that Maisarah told her.

This made her recognize the personality of Muhammad (P.B.U.H.), honesty and trust and on top that what she saw and heard of Allah's protection every time he goes or walks to and fro.

The story of the blessed marriage

Khadijah (r.a.) started to think and make it open to every person that passed by her place about what she heard about Muhammad Bin Abdullah. She knew that the whole of Mecca admired this young man who never looked like other young men around.

The whole tribe of Quraish used to believe in his honesty and trust in his asceticism; they even nicknamed him *Al-Amin* (The Trustworthy). Indeed she saw all this when she first called him to talk about her trade – a young man of about twenty five years, strong muscles, calm without

frivolity, not greedy in doing trade agreements...but why did all these ideas linger in her mind? Was she getting to like him, and the long story about him which caused joy and pleasure in her heart, when he was talking to her about his prosperity and his profit? Is it that the reason for all the good feelings is just because of the plenty profit that he made? Then what about the miraculous story that her slave Maisarah saw? What were these clouds that covered Muhammad to and from whenever the sun got hot?!

What was this prophecy that the monk (Nastura) was talking about? She has heard before just like any other people have heard from foretellers and monks who said there is a Prophet who is going to appear during that time and will be from this holy place. Could that Prophet be Muhammad Bin Abdullah or is he a real Prophet

that the people were waiting for?. How then did it become possible for this young man to make such a profit that no one has made before in the history of Mecca? Does this have any connection to what the monk Nastura had prophesied that Muhammad is the blessed Prophet that people were waiting for? Khadijah (r.a.) tried to refrain herself from asking all these questions but she did not stay long only to find herself embarking on the same questions. She found out that going back to the same questions made her happy. What was the secret behind all this concentration? Was she attracted to Muhammad Bin Abdullah just as the tribe of Quraish was attracted to him? Are all these feelings that keep coming to her and seem never to end? Were they normal feelings like the other people's or she indeed knew something?.

Khadijah (r.a.) and her search for truth

Khadijah (r.a.) tried her best to make sure whether the person who visits the Prophet was really an angel after the Prophet had seen him several times and that it was not Satan. She told the messenger of Allah, "Can you tell me when your friend arrives (intending Jibril)".

He said, "Are you intending Jibril?" Then Jibril came just the way he used to do.

The Prophet said, "Khadijah, Jibril has come."

She said to the Prophet, "Stand and sit on my left thigh" then she asked him, "Can you see him?"

The Prophet (P.B.U.H.) said Yes.

She told him, "Change your position and sit on my right thigh".

Then she asked him, "Can you see him?"

He replied yes. She then asked him to sit in front of her and asked him, "Can you see him?"

He replied Yes.

Then she uncovered her head while the messenger of Allah was still sitting in from of her. Then she asked, "Can you see him?"

He replied No.

She said, "O son of my uncle, relax this is good news for you. I swear by Allah that he is indeed an angel and not a Satan."

Khadijah (r.a.) embraces Islam

One day, as the Prophet was walking around the outskirts of Mecca, he saw the angel that came to him in the cave of Hirah. Jabir Bin

Abdullah reports:

I heard the Prophet of Allah (P.B.U.H.) while he was talking about the times of revelation, saying that, "While I was walking, I heard a voice from the skies, I lifted my eyes only to see an angel who comes to me in the cave of Hirah, seated on a chair that extended the spabetween the earth and the skies. I got scared and feared. I returned to my house and said, 'Cover me! Cover me!' and they covered me.

"O you (Muhammad (P.B.U.H.)) enveloped in garments!

Arise and warn!

And magnify your Lord (Allah)!

An purify your garments!

And keep away from Ar-Rujz (the idols)!" (Surat Al-Muddathir 1-5)

Then the messenger of Allah went to Waraqatu Bin Naufal explaining to him the incidence. Waraqa told him, "It is good news. It is good news. I bear witness that you are the Prophet that the son of Mary had foretold about just like the example of Moses. You are a Prophet sent to us and you are going to be forced by Allah to fight Jihad (holy wars) after this day. If I am going to live till that day, I will fight Jihad together with you".

The Prophet went back to Khadijah (r.a.) and told her, "The days of fun and sleeping are over. O Khadijah, Jibril has ordered me to call my people to Islam and worshipping Allah. So who will I call and who is going to answer my call?"

Khadijah (r.a.) then announced her submission to Islam. The messenger of Allah

started performing the hard ahead of him. Khadijah (r.a.) believed and became the first woman to join Islam when she said, "I bear witness that there is none to be worshipped but Allah and that Muhammad is his messenger". That way, Khadijah (r.a.) stood side by side with her husband. She used to protect and back him in his hard task. She helped him in persevering through abuses, disturbance and persecution that were facing him for several years.

Her outstanding traits

She is the lady above all women in the world of her time and the mother to the children of the Prophet. She is the first person to accept Islam. She stood firm on her stand and she was the only complete lady among women. She was bright, wise, religious and generous, she is among

the people of paradise and the Prophet (P.B.U.H.) used to love her more than the other mothers of believers.

Aisha (r.a.) reports: I used to say that I never felt jealous on any wife of the Prophet like the way I feel jealous over Khadijah (r.a.) even though I have not seen her. The Prophet used to mention her a lot. He used slaughter a goat and cut it up, then send the pieces to the friends of Khadijah (r.a.). I used to tell him, "It is as though there is no other lady in the world except Khadijah (r.a.)" and he tells me, "She was like this and like that and I bore children from her."

Abu Hurairah narrates: Jibril came to the Prophet and said, "O messenger of Allah, this is Khadijah coming with a pot of soup (or food or drink). When she arrives, give her my greetings,

and tell her that Allah the Exalted has also greeted her then give her the good news of her house in paradise made of gold. There is no noise in it and no fatigue".

Her death

Khadijah (r.a.) died in Mecca three years before the Prophet's migration to Medina. She died in the month of Ramadhan after ten years of Prophethood. She was sixty five years old. Hakim Bin Hizam narrates: She was buried in a place called Al-Hujun. The Prophet went down the grave to bury her. During those days the prayer for the dead had not been enforced.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(2)

Mother of Believers

Lady Saudah Bint Zama'tun (r.a.)

Her name and lineage

She is the mother of believers Sauda Bint Zam'atun Bin Qais Bin Abdushams Bin Nasrin Bin Malik. Her mother is Al-Shamusa Bint Qais Bin Zaid Bin A'mru from the tribe of Bani Najar.

She was the first lady that got married to the Prophet after the death of Khadijah (r.a.) and the Prophet stayed with her for three years before he betroth A'isha. She was a huge, lofty lady and before she got married to the Prophet, she was with Sakran Bin A'mru the brother to Suhail Bin A'mru Al-Amiri.

Her submission to Islam

Sauda Bint Zam'atun and her husband Sakran Bin A'ru Bin Abdushams, the brother to Suhail Bin A'mru, embraced Islam and pledged

their allegiance to the Prophet (P.B.U.H.). When the harm of the Quraish against Islam and the Muslims became more, Sauda and her husband migrated to Ethiopia in the second emigration. They left behind their family, wealth and the city of Mecca fighting in the cause of Allah.

One night, Sauda (r.a.) saw in her dream that the moon was descending upon her from the sky while she was laying. She told her husband about the dream, and then he said, “I cannot stay hear until I die”. He fell sick and went back to Mecca with his wife, where he died. Some narrators say that Al-Sakran died in Ethiopia while migrating. Sauda (r.a.) returned to Mecca by herself. Some narrators say that they returned to Mecca together, and that he died before the migration to Medina. Whatever the case might be, the disagreement was not where his death

occurred whether in Ethiopia or Mecca. What concerns us her is that Lady Sauda (r.a.) was with Al-Sakran Bin A'mru before she got married to the Prophet (P.B.U.H.).

Her marriage to the Prophet (P.B.U.H.)

Tough days passed by, exhausted by the heavy task of Jihad and gloomy nights that are filled with thoughts. The Prophet (P.B.U.H.) after the death of Khadijah (r.a.), mother to his children, caretaker of his house, minister in Islam, and his partner in Jihad, he had been lonely. He used to stay by himself every time he got tired of what his people were doing to him, chatting till evening, the visions that filled his world.

The companions used to observe these antiquities of sadness on the Prophet (P.B.U.H.),

they felt pity for him because of his situations of loneliness. They wished that he would get married and hope that marriage would relinquish his loneliness after the death of Khadijah (r.a.), but none of them was ready to talk to him about this issue until Khawlah Bint Hakim Al-Salamiah is the one who tried to talk to him. Gently and friendly in one of the evenings. A'isha reports that Khawlah Bint Hakim, the wife to Uthman Bin Madh'um asked the messenger of Allah: O messenger of Allah, why can you not marry?

Then he (P.B.U.H.) asked, "Who do I marry?"

She said, "You may marry a virgin or a divorcee"

He asked, "Who is this virgin and this divorcee?"

She said, "As concerns the virgin, it is the daughter of the person you like most – A'isha

Bint Abu Bakar Al-Siddiq and concerning the divorcee, it is Sauda Bint Zam'atun, she has believed in you and followed you".

He said, "Mention my name to them"

She said, "I went to Umm Rumaan the wife of Abu Bakar and I told her the story and I proposed A'isha for the Prophet and she agreed".

Khawlatun said, "Then I went to Sauda and I told her about what Allah has brought up upon her of goodness and blessings."

She asked, "What is it?"

I told her that the messenger of Allah had sent me to her so that I could propose her for him.

She said, "That is what I wanted, but get inside and say what you have just mentioned to my

father". Her father was an old blind man. I went inside, greeted him using a greeting of the days of ignorance. I said, "May God bless your morning".

He said, "Who are you?"

I said, "Khawla Bint Hakim". He welcomed me and spoke whatever Allah had made possible for him to speak. She said, "Muhammad Bin Abdullah is mentioning your daughter Sauda Bint Zam'atun"

Then he said, "What is your friend saying (referring to Sauda)?"

I answered, "She likes the idea"

He said, "Tell him to come". The messenger of Allah came and proposed her.

She (Khawla) said, "Her brother A'id Bin

Zam'atun came forward and started to pour soil on his head. He said after his submission to Islam, 'I was stupid on the day that I poured soil on my head because the Prophet (P.B.U.H.) was marrying Sauda'"

The Beloved Al-Twabari says: We can combine between the two narrations that the Prophet of Allah (P.B.U.H.) married A'isha (r.a.) before Sauda (r.a.) and betrothed Sauda (r.a.) before A'isha (r.a.).

Rumors spread in Mecca that Muhammad (P.B.U.H.) had proposed Sauda Bint Zam'atun (r.a.), people almost did not believe their hearing.

What is it that is in an old lady like Sauda? People asked in doubt. A widow, old in age, not that beautiful to replace Khadijah (r.a.). The day when young man from the tribe of Hashimi

proposed her, she was the most respected lady in the tribe of Quraish and an aspiration for the gentlemen of that tribe. No; not at all. Sauda (r.a.) cannot replace Khadijah (r.a.). Indeed the news that Al-Sakran Bin A'mr Bin Abdushams had passed away and left her a widow, had reached the Prophet's house. She had submitted to the ordeal of loneliness and the catastrophe of widowhood.

The Prophet (r.a.) was vexed by the idea of emigrating a Muslim lady who is experiencing widowhood. Maybe we all know that the marriage of the Prophet (P.B.U.H.) to lady Sauda was geared by the fact that she was from a family of non-believers and her father was very old and her brother was among those who used to persecute Muslims and punish them. She was under the protection of her Muslim husband who has just

passed away. Then how will her condition be when she is living among non-believers. Who will protect her from her father and brother while she is the only person speaking the word of monotheism.

Her marriage to the Prophet (P.B.U.H.) was a blessing and protection for her from the claws of infidelity and harm. Sauda (r.a.) felt the companionship of Muhammad (P.B.U.H.) and his tenderness in her treatment. She understood that if she honors him, he will honor her because of her submission to Islam and struggle. Islam has been generous to her. And an example to the women of Quraish and their struggle.

Sauda (r.a.) got married to the Prophet and understood for the first time that her luck from the Prophet (P.B.U.H.) was out of pity and mercy,

not out of love and compassion. She could not merely cheat herself but she knew through her experience in age that between her and the Prophet, there was a partition that no trick could beat it, but she did not look into that. It was enough that the messenger of Allah (P.B.U.H.) has lifted Sauda to that high position and made the widow of Al-Sakran Bin A'mru a mother of the believers. She was very pleased to take a place in the house of the Prophet and serve his daughters. Sauda continued to serve the house of the Prophet (P.B.U.H.) until A'isha Bint Abu Bakar came in then Sauda gave room for her and gave her the first position in the house. She forbid herself from striving harder so that her works could not go against the likes of the young bride.

Then came to the house of the Prophet the other wives among them Hafsa Bint Umar,

Zainab Bint Jahsh, Umm Salama Bint Umayya Al-Mahzumia. The number of the occupants increased but Sauda did not hesitate in preferring A'isha by her sincerity and her love, even though it did not show vexation on other wives who were preoccupied without her sentiments of the husband.

The Prophet (P.B.U.H.) felt pity for her, and did not want to divorce her and hurt her feelings because she was not as young as the others. He tried his level best to open up his heart to her but his human nature did not allow him no matter how he tried.

He could only give Sauda (r.a.) housing and financial support. As for his feelings, where could he find feelings for her? He is just a human being forcing himself to be with her. He could not

force his heart to like what it did not like. It became clear to him that the only thing to do is divorce her...dismiss her in a good way, so as to abstain for a situation that could annoy her, making her feel unwanted. The messenger of Allah (P.B.U.H.) waited until it was her night and told her calmly about his decision to divorce her. The news was shocking and she felt as though walls had fallen on her chest. She lifted her face to the messenger (P.B.U.H.) sympathetically. The Prophet of Allah (P.B.U.H.) wished that he could lift off her fears. Her politeness gave way and she shouted, "Hold on to me. I swear by Allah, I do not have any desires but I would like to be resurrected among your wives on the Day of Judgment".

Aisha (r.a.) reports that when Sauda (r.a.) grew old in the house of the messenger of Allah,

he wanted to divorce her. She told him, "Do not divorce me and you are free to make any proposals on me. I just want to be resurrected as one of your wives. I have offered my nights to Aisha. I do not from you what other ladies want from men." He did not divorce her until he died.

For that reason, Allah revealed the following verse:

"And if a woman fears cruelty or desertion on her husband's part, there is no sin on both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do." (Surat Al-Nisa 128)

Abu Umar reports saying, that this verse was revealed because of Sauda (r.a.) and what is generally known is that this verse is absolutely general.

Aisha (r.a.) reports on the same verse – Surat Al-Nisa 128. She said, "This verse concerns a woman who is married to a man who is not excited by her and wants to divorce her and marry another lady. The woman tells the man, 'Do not divorce me. Marry a second wife and I will not ask you to take care of me or spend your nights with me. You are free on my side.'". This is exactly the word of Allah the Exalted.

Lady Sauda (r.a.) was good at heart. She welcomed everyone she knew. When the messenger of Allah (P.B.U.H.) returned from the battle of Badr with prisoners of war. Sauda had

gone to the family of Ifrau of the clan of the Ansar, giving advice on the two men that were martyred (i.e. Muawadh and Awf) in the battle of Badr.

This was before Allah the Exalted ordered the mothers of the believers to cover themselves with veils.

When she knew that the Prophet of Allah had returned home from the battle of Badr with prisoners of war, she went back to her house only to find that the messenger of Allah was already there. Among the captives was Suhail Bin Amr – a relative of hers. He was among the high ranking Quraishi disbelievers. He was among those people who hated the messenger of Allah (P.B.U.H.). his hands were tied to his neck, as they always do to prisoners of war. She could not

hold herself from saying, "Abu Yazid. You have given in by your hands, you have failed complete..." She was about to finish talking, when she heard the voice of the messenger of Allah calling her from inside the house, saying, "O Sauda"

I (Sauda) replied, "O messenger of Allah (P.B.U.H.) I swear by the one who sent you with truth. I could not hold myself when I saw Abu Yazid with his hands tied to his neck, from saying what I said".

She was so frank that she used to reply Umar despite what is said about his toughness. Indeed people said that, one day the wife of Umar (r.a.) revoked him and he became angry. She told him why can I not revoke you when the wives of the Prophet (P.B.U.H.) revoke him. Umar then

went to the house of the Prophet (P.B.U.H.). he met with Sauda (r.a.) and asked her, "Do you revoke the messenger of Allah (P.B.U.H.)?"

She replied to him, "Woe be unto you O Ibn Umar. You have intruded into everything even between the Prophet (P.B.U.H.) and his wives."

Umar (r.a.) felt shy and walked away.

Her death (r.a.)

Sauda (r.a.) lived long after the death of the messenger of Allah (P.B.U.H.) spending her life in performing prayers and doing good to people. During the caliphate of Umar (r.a.), he sent her a bag full of dirhams. When it reached her, she asked, "What is this?"

She was told, "These are dirhams"

She said, "In a bag like like dates?"

Sauda opened the bag and gave out what was in the bag to the poor and the needy.

Sauda lived doing good things that Allah the Exalted had bestowed on her and performing virtuous deeds whenever possible until her death in the late days of Umar Bin Al-Khattab (r.a.).

She died in Medina in the month of Shawwal in the year 64 Hijra.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(3)

Mother of Believers

Lady Aisha Bint Abu Bakar (r.a.)

Her name and lineage

She is Lady Aisha daughter of the great leader Abu Bakar Al-Siddiq the caliphate of the messenger of Allah (P.B.U.H.) Abdullah Bin Abu Kuhafata Uthman Bin A'mir Bin A'mrBin Ka'abin Bin Sa'd Bin Taymim Bin Murra Bin Ka'abin bin Luay Al-Quraishiya Al-Timimiya Al-Makkiya Al-Nabawiyyah, mother of the believers, wife of the Prophet (P.B.U.H.), the most learned lady in the nation of Islam.

Her mother was Umm Rumaan Bint A'mir Bin Uwaimir Bin Abdushams Bin Attaba Bin Uthaina Al-Kinania and Umm Rumaan was among the respectable companions of the Prophet (P.B.U.H.). She had been married to Abdallah Bin Harithy Al-Asadiy and she bore him a child. After his death, she then married Abu Bakar and she

gave birth to Aisha and Abdurahman (r.a.). She emigrated to Medina after the Prophet (P.B.U.H.) and his companions had settled in it. She died after the incident of the rumormongers during the period of the Prophet (P.B.U.H.). The messenger of Allah (P.B.U.H.), went to her grave and prayed to Allah, asking Him to forgive her sins.

Her (Aisha) nickname was Umm Abdallah. She was nicknamed after her sister's son Abdallah Bin Al-Zubair. Aisha (r.a.) reports that when Abdallah Bin Al-Zubair was born. I took him to the Prophet (P.B.U.H.). He spat in his mouth and the Prophet's (P.B.U.H.) saliva was the first thing that entered his stomach. He named him Abdallah and he nicknamed me Umm Abdallah and that continued to be my nickname even though I had not given birth.

She was born four or five years after the prophecy of Muhammad (P.B.U.H.). She is among those who were born in Islam and she used to say, “I grew up while my parents were observing religion (Islam)”.

Her marriage to the Prophet (P.B.U.H.)

The messenger of Allah (P.B.U.H.) married her while she was a virgin (spinster). She was the only virgin among the wives of the Prophet (P.B.U.H.). When Khawlah Bint Hakim Al-Salamia mentioned the name of Aisha Bint Abu Bakar to the Prophet (P.B.U.H.), it unfolded his heart. He knew that it will booster the friendship between him, and the person he likes most in his company, and his relative. It will give them a strong connection. Khawlah Bint Hakim talks widely about this bride.

Aisha (r.a.) reports that when Khadijah (r.a.) died, Khawlatun Bint Hakim, the wife to Uthman Bin Mathu'un came to the messenger of Allah and said, "O messenger of Allah, why can you not marry?

Then he (P.B.U.H.) asked, "Who do I marry?"

She said, "You may marry a virgin or a divorcee"

He asked, "Who is this virgin and this divorcee?"

She said, "As concerns the virgin, it is the daughter of the person you like most – Aisha Bint Abu Bakar Al-Siddiq and concerning the divorcee, it is Sauda Bint Zam'atun, she has believed in you and followed you".

He said, "Mention my name to them"

She said, "I entered the house of Abu Bakar and

found Umm Rumaan mother to Aisha (r.a.) and told her about how Allah the Exalted has bestowed His gifts and blessing upon them."

She (Umm Rumaan) asked, "What is it?"

She answered, "The messenger of Allah has sent me to propose you daughter Aisha."

She said, "I like the idea but wait, Abu Bakar is coming"

Umm Rumaan said, "Abu Bakar came and I told him about how Allah has bestowed His gifts and blessings on him and that the messenger of Allah had sent me to propose Aisha for him"

Abu Bakar mentioned his stand as regards the issue. He then asked, "Does she suit him?"

I returned to the messenger of Allah and told him

what Abu Bakar had said. He told me, “Go back and tell him, ‘You are my brother in Islam and so am I. Your daughter suits me.’”

I went to Abu Bakar and informed him what the Prophet said.

Abu Bakar said, “Wait until I come back”.

Umm Rumaan said that the stand on the proposal was clear.

Al-Matum Bin Adiy had mention Aisha to his son Khabirun, as he wanted to propose her for him. Abu Bakar has never kept his promise to anyone and failed to fulfill it. Abu Bakar went to Al-Matum and found him with his wife who was a disbeliever. The old lady said, “O the son of Kuhafata. Maybe if we allow our son to marry your daughter, you will change his religion”

Abu Bakar (r.a.) remained silent and turned to Al-Matum and asked him, "What has she just said?"

He answered, "She said what you heard"

Abu Bakar (r.a.) went out relaxed for the promise had been disentangled. He went back to his house and told Khawla (r.a.) to call the messenger of Allah to come.

Khawlah went to the house of the Prophet, called him and the Prophet went to the house of Abu Bakar, got engaged to Aisha who was at that time six years old.

Aisha reports: The Prophet engaged me when I was six years old. We went to Medina and stayed in the house of Al-Haarith Bin Al-Khazraji and I became sick until my hair started falling off. One day, as I was swinging with my friends,

Umm Rumaan came shouting at me, I went up to her not knowing what she wanted from me. She took my hand until we stood at the door of our house she then took some water, wiped my face and head then took me into the house. I found ladies from the tribe of Ansar inside. I said to them, "Let there be good and blessings". She left me with them, they decorated me; no one saw me except the messenger of Allah that day. Then they left me with him. I was by then a nine year old girl.

Abu Hurairah reports: The Prophet's (P.B.U.H.) engagement to Aisha was in the month of Shawwal. He betrothed her in the same month of Shawwal. He preferred to sleep with his wives for the first time, in the homes of their families, especially in the month of Shawwal.

Aisha reports: The Prophet married me in the month of Shawwal and slept with me in the same month. Who among the wives of the Prophet was luckier than me?

The marriage of the Prophet to Aisha (r.a.) was as a result of a dream he saw.

Aisha (r.a.) reports: The messenger of Allah (P.B.U.H.) told me, "I was shown you on a piece of silk cloth by an angel. The angel told me, 'this is your lady'. I uncovered the face only to find that it was you."

The Prophet said, "if it is like that then Allah will make it happen."

Her outstanding traits

A light-brown lady in complexion, they used to call her the reddish one. She is the only

virgin that the lady married and the most learned scholar among women.

Al-Imam Al-Dhahabi relates in his book *Siyar A'alami Annubala*, "I do not know in the creed of Muhammad a lady scholar more learned than Aisha among women, may Allah be pleased with her."

The messenger of Allah used to love her a lot. She was the best lady after Khadijah. Al-Imam Al-Dhahabi relates: The Prophet's marriage to Aisha was immediately after the death of Khadijah (r.a.). He got married to her and Sauda at the same time. He slept with Sauda for three years then after the battle of Badr, he betrothed Aisha. She was the only virgin that the Prophet married. He loved her a lot until Amru Bin Al-A'as asked the Prophet (P.B.U.H.), "O messenger

of Allah, which person do you like most?"

He (P.B.U.H.) replied saying, "Aisha"

Amru Bin Al-A'as said, "As for me I like her father"

Anas narrates from the Prophet (P.B.U.H.) saying, "The importance of Aisha over all women is like the importance of salt in food. Among her outstanding traits is that angel Jibril greeted her".

Aisha reports that the messenger of Allah (P.B.U.H.) said, "This is angel Jibril greeting you"

I answered the greeting.

She has been favored ten times over the other wives of the Prophet (P.B.U.H.).

Abdumalik Bin Umair reports that Aisha (r.a.) told him, "I have been favored ten times

over the other wives of the Prophet, and I am not boasting about it".

The incident of rumormongers

It is with the wisdom and love of Allah that at times He tests His creation. Human beings are not in a distant place from the pricks of mercy that guide the lost ones and alerts the inattentive and gives proof to the non-believers.

Allah the Exalted says in His Holy book:

> "Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
>
> Do people think that they will be left alone because the say: 'We believe,' and will not be tested.

And we indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood) of those who are liars, (although Allah knows all that before putting themto test)" (Surat Al-Ankabut 1-3)

Maybe, this is a chance for someone to look back at his accountabilities that have passed, and going through the future which is hopeful. Tribulations make a person firm and ripe, a truthful missionary, deepness and firmness in faith. Tribulations are not all evil to the believers. It is good that Allah brings to his creation so that He can make them repentant to Him. It has been upheld by the power of faith that they possess in front of us is the hardest lesson of tribulation and the strongest that the call of Islam has witnessed

through its long history. This is the incidence of rumormongers which together with it all, it turned out to be good. The incidence of the rumormongers though the history of mankind burdened all the pure hearts with a pain that no one could stand. It burdened the nation of Islam with a very difficult experience.

It suspended the heart of the messenger of Allah and his wife Aisha whom he used to love. The heart of Abu Bakar and his wife, the heart of Safwan Bin Al-Mua'twil for a whole month. It left them hanging on string of uncertainty, fear and pain, that was not bearable. The incidence of rumormongers was a story created and spread by some of the hypocrites over Aisha (r.a.). They were led by Abdallah Bin Ubay Bin Salul, the chief of Medina.

We can never forget his hatred on the Prophet (P.B.U.H.), Islam and the Muslims as a whole.

The messenger of Allah went with Aisha in the Battle of Banu Al-Mustwalak. After becoming victorious, he made a stopover at some place so as to relax, then he ordered his army to start moving. Incidentally, Lady Aisha had left to take care of her requirements without informing anyone. She had put on a necklace. When she returned to the camp, she felt for her necklace but it was nowhere to be found. It must fallen from her without her noticing. When she went back to look for it, the caravan left without noticing her absence in her *Houwdah* because she was not that heavy. She returned back to camp only to find nobody. She wrapped herself on her clothes and found a place to lean on.

Safwan Bin Al-Mua'twil Al-Salami passed by at the same moment. It was his duty to remain behind to insure that nothing was forgotten. He found the mother of believers Aisha, retreated then pushed his camel near to that she could ride on its back to back. They caught up with the caravan of Muslim and the story ended that way.

Abdallah Bin Ubay Bin Salul took advantage of the situation to play his craftiness on Islam and the personality of the messenger of Allah (P.B.U.H.). He started to spread rumors concerning this issue. It is said that when Safwan and Lady Aisha passed by Abdallah Bin Ubay Bin Salul, he said, "I swear by Allah neither did Aisha escape from him nor did he escape from Aisha". When people heard this story, they started spreading it all over.

Reactions

Who is Safwan Bin Al-Mua'twil?

- He is a dignified companion of the Prophet (P.B.U.H.), a witness of the war of Badr. If Uthman Bin Abu Twalha, a disbeliever at those times could take care and protect Umm Salama, and take her to her husband and take her safely to her husband in Medina. Then why should caring and protection be prejudiced against Safwan, a lofty companion of the Prophet (P.B.U.H.).

- Safwan used to stay behind so that he could collect the luggage that the army had left behind. This was the major secret of his always staying behind and maybe the Prophet of Allah had advised him to do so because he used to sleep a lot such that he

could not wake up till the army started to move.

- Safwan was known that he was not a lusty man. He was heard swearing after the incident of rumormongers was over that he has never seen the nakedness of a woman.

- All this is directed to the witnessing of the Prophet (P.B.U.H.) for Safwan (r.a.). The Prophet said, "I swear I have not heard anything bad about him. They have mentioned to me a person I have always known to be good. He has never entered my house except when with me".

The truthful messenger of Allah (P.B.U.H.) swore by the name of Allah proving the purity of his family.

The society's responsibility

This is Safwan Bin Al-Mua'twil (r.a.) and his past record that highly recommends him and cleans him from all the rumors but we are looking at the society that is passing over what has just happened. We find that:-

- Abdallah Bin Ubay Bin Salul is planning to beat out the leader of the Islamic faith. He is sending out his soldiers to scare and inflict fear in the hearts of the people by spreading bad words.

- His crafty plan succeeded in winning some of the companions whom were clean from the planning of all this and they had no intention to beat down the house of the messenger (P.B.U.H.). But they made a mistake by joining hands under the flag of

mockery and amusement with the frivolous characters who do not take time to think about the danger that they were talking about.

- There was another group that was speechless. They did not involve themselves in spreading rumors.

The society as a whole with the exception of one homestead carried the burden of what happened in different degrees. That was the home of Abu Ayub Al-Answari, which the scholars exempted from this issue.

It is narrated that Abu Ayub Bin Khalid Al-Answari (r.a.) said to the mother of Ayub, "What is your opinion towards what they say (intending Lady Aisha)?"

She replied, "If you were in the place of Safwan, would you think of doing evil to the messenger of Allah?"

He replied by saying, no.

She said, "If I were in the place of Aisha, I would not think of doing anything bad behind the back of the messenger of Allah (P.B.U.H.)" Se remarked, "Aisha is better than me and Safwan is better than you, O Abu Ayub".

The two couples judged with their brains, the truth that would come out with a logical result that denied the accusation. That is why the scholars exempted the house of Abu Ayub Al-Answari from whatever was going on.

Views of advisors

Usama told the Prophet of Allah (P.B.U.H.), "Do not divorce your wife, O messenger of Allah. I swear by Allah, have not heard anything bad about her."

Ali said, "O messenger of Allah do not be sad. Allah has not squeezed you. Ladies apart from her are in plenty."

Barira said, "I do not see anything that I can say about her except she is a small girl in age, sleeps while making dough then eats it".

We can see that Ali (r.a.) gave a tough advice. Some people might think that Ali (r.a.) used to hate Aisha (r.a.) but that is not the case. If you watch closely, you will realize that Ali is a close relative to the Prophet. He used to watch

closely, the pain that the Prophet was experiencing so he used to feel for the Prophet whatever the Prophet used to feel. So he gave his advice in accordance to the way he thought could ease down the difficulties that the Prophet was facing.

The good side of the incidence of the rumormongers

Allah the Exalted said:

> "Verily those who brought forth the slander (against Aisha may Allah be please with her, the wife of the Prophet (P.B.U.H.) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for

him among them who had a greater share therein, his will be a great torment.

Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?"

Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.

Had it not been for the Grace of Allah and His Mercy to you in this world and I the Hereafter, a great torment would have touched you for that whereof you had spoken.

When you were propagating it with your

tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.

And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie."

Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.

And Allah mathe *Ayat* (proofs, evidences, lessons, signs, revelations,etc.) plain to you, and Allah is All-Knowing, All-Wise.

Verily, those who like that (the crime of) illegal sexual intercourse should be

propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.

And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.

O you who believe! Follow not the footsteps of *Shaitan* (Satan). And whosoever follows the footsteps of *Shaitan* (Satan), then, verily he commands *Al-Fahsha* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speakor to do what is forbidden in Islam)]. And had it

not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower." (Surat Al-Nur 11-21)

These verses changed the perspective of the Muslims. They came to realize that the story of rumormongers was just a borrowed issue strange to the Islamic society. Allah the Exalted has promised to punish the planners of all this. This gives us a warning towards what we should accept and in future and what we should not.

Her fear of Allah the Exalted

Among the things that indicate that Aisha (r.a.) used to fear Allah very much that she wished that she could be forgotten forever. Ibn

Abbas (r.a.) came asking for permission to enter Aisha's house during the time of her death.

Abu Mulaika reports that Dhakuani; Abu A'mru narrated to him saying Ibn Abbas came seeking permission to enter Aisha's house during the time of her death. He said, "Abdallah the son of her brother was seated by her head side".

I said, "This is Ibn Abbas asking for permission"

She replied: "I do not need him right now"

Abdallah than said, "O mother, Ibn Abbas is among your good sons. He is greeting you and bidding you farewell"

She said, "Then allow him in if he so pleases". Ibn Abbas came in and sat down and said, "This is good news. I swear by Allah there is nothing left between you and your departure from all these problems and your meeting Muhammad and

his loved ones, except for your soul to depart from your body"

She said, "Continue, O Ibn Abbas"

He said, "You were the most loved one of the wives of the Prophet and he never loved except which was good. When your chain got lost on the night of *Al-Abwa*, the messenger of Allah went looking for it. The time for performing prayer reached and people had no water then Allah the Exalted revealed the following verse: "......perform *Tayammum* with clean earth......" (Surah Al-Nisa 43)". The permission to perform *Tayammum* was not because of you. Then the Almighty revealed verses proving your innocence from above the seven skies and there is no mosque but these verses are recited therein day and night."

She said, "O Ibn Abbas, By Allah I wished that I was forgotten (not spoken of)"

What shows her fear is that irrespective of the fact that she was the wife of the Prophet (P.B.U.H.), she used to repeatedly make a lot of dua and cry a lot (in fear if Allah) and stand in prayer at night for very long. And we are all aware that that she is among those who Allah has already promised paradise.

Abundance of her knowledge

The mother of believers, lady Aisha (r.a.) was apart from her performing plenty of prayers, she was a jurist, well conversant with the Prophetic traditions, well learned in the history of the Arabs and good in poetry.

Masruq narrates saying that, “We swear by the name of Allah, we have seen high-ranked companions of the Prophet asking Aisha about the law of succession (inheritance). Lady Aisha (r.a.) lived to be the first reference in the Prophetic traditions and the first lady jurist in Islam.”

Her death

After a life full of faith and sincerity Aisha (r.a.) fell sick. Ibn Abbas (r.a.) came to visit her on her death-bed.

Abu Mulaika reports that Dhakuani; Abu A’mru narrated to him saying Ibn Abbas came seeking permission to enter Aisha’s house during the time of her death. He said, “Abdallah the son of her brother was seated by her head side”.

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She said, "O Ibn Abbas, By Allah I wished that I was forgotten (not spoken of)".

She later died at the age of sixty six years.

May Allah be pleased with her and make her pleased.
May Allah put scent in her soil and make heaven be her dwelling place.

(4)

Mother of Believers

Lady Hafsa Bint Umar (r.a.)

Her name and lineage

She is the daughter of *Amir Al-Mu'min* (the governor of the believers) Abu Hafs Umar Ibn Al-Khattab (r.a.). She was born when the people of Mecca were re-building the Ka'aba five years before the Prophethood of Muhammad (P.B.U.H.).

Her mother is Zainab Bint Madhu'n Bin Habib Bin Wahbin Bin Hudhafata Bin Jumhin. She was married to Hunais Bin Hudhafa Al-Quraishi before getting married to the Prophet. He was among those who emigrated twice, first to Ethiopia then to Medina. He participated in the battle of Uhud and sustained a wound which he later died of and left a widow Hafsa Bint Umar.

Her marriage to the Prophet

Umar Ibn Khattab felt grieved by the death of Hunais Bin Hudhafa, husband to his daughter who became a widow at the age of eighteen years. It grieved him more because, glancing at the widowship her daughter was facing, she would be disturbed and it would killed her livelihood and juvenility. Every time she entered her house Umar saw the agony that was in her in her daughter's face.

After thinking for a long time he thought of choosing a husband for his daughter. He immediately thought of Abu Bakr the sincerer friend of the Prophet (P.B.U.H.), his in law of the Prophet (P.B.U.H.). His mind settled on that idea. He did not wait but instead went immediately to Abu Bakr and talked to him about Hafsa. Al-

Sideeq listened to him in sympathy and regret. He then asked him to marry her. He was sure that Abu Bakr would welcome the idea of marring a young God fearing girl. Abu Bakr remained silent. Umar went away annoyed, he could not believe that his friend would refuse to accept to marry her daughter after her own father offered her to him.

He then went to Uthman Ibn Afan. The wife of Uthman, Ruqia the daughter of the messenger of Allah was suffering from missals after her return from Habasha (Ethiopia) while Muslims were facing their enemy in the battle of Badr. She died after their victory. Umar spoke to Uthman then offered Hafsa for marriage. He still felt irritated by the refusal of Abu Bakr. The answer of Uthman was about to come after a couple of days. Umar went to Uthman later and

he replied that he did not have the intention of marriage. Umar almost busted in anger from the hard stand of Uthman.

He went to the Prophet (P.B.U.H.) to report his two friends. He felt that a person like Hafsa young, God fearing and noble did not deserve to be denied especially by Abu Bakr and Uthman who meso much to him. Umar asked permission to enter the house of the Prophet (P.B.U.H.). He could not hold himself from showing anger and defeat. The Messenger of Allah (P.B.U.H.) welcomed him with cheer and a smile and asked what was hurting him. Umar then uncovered what had happened between him, Abu Bakr and Uthman Ibn Afan. The Prophet (P.B.U.H.) said, "Hafsa will get married to a person better than Uthman and Uthman will marry a lady better than Hafsa. Umar repeated the same words taken by

excitement, "Hafsa will get married to a better person than Uthman?"

Umar at last saw light at the end of the tunnel, he said, "Is the Prophet of Allah going to marry my daughter?" This is a nobility he did not expect. He praised Allah and shook the hand of the Prophet (P.B.U.H.). All his anger over his two friends disappeared and rushed out in hurry to go and give the overwhelming news to his daughter, Abu Bakr and Uthman may Allah be pleased with them all.

The whole of Medina heard the good news about the blessed engagement. Abu Bakr was the first person Umar met. Abu Bakr did not look at him until he noticed the secret Umar's jovial mood. He stretch his hand and greeted him and asked him for forgiveness.

He said, "O Umar do not be hard on me I had heard the messenger of Allah mentioning Hafsa and I did not want to break the secret of the Messenger of Allah. Had not that He has offered to marry your daughter I would have married her instead".

The marriage of the Prophet of Allah to Hafsa was on the third year of Al-Hijra. Some narrators say that it was on the second year of Al-Hijra. Here dowry was four hundred Dirhams. She was twenty years of age.

Her outstanding traits

She (r.a.) was always fasting and nothing much was known about her, except her fear of Allah. She spent most of her time quoting the Prophet teachings that she had memorized. She has narrated from the messenger of Allah and

Umar Bin Al-Khattab sixty Prophetic teachings.

A big number of the Prophet's companions and followers narrated Prophetic teaching from her like her brother Abdullah Bin Umar, his son Hamza and his wife Safia Bint Abu Ubayya and Harith Bin Wahbin. Al-Imam Bukhari and Al-Imam Muslim had consensus in three of her Prophetic narrations. Al-Imam Muslim had six Prophetic teachings that he singled out.

Her eloquence and fluency

Hafsa was the only one among the wives of the Prophet who could read and write and she was eloquent.

Her death (r.a.)

Hafsa lived in Medina worshipping Allah, fasting and based her stand in life on that usual

trend, until it reached time for her to depart to her Lord.

She died in Medina during the time of Muawiyya Bin Abu Sufyan, the founder of the Umawiyya government. Marwan Bin Al-Hakam the governor of Medina was the one who led her funeral prayers. Her burial was attended by high-ranking companions of the Prophet like Abu huraira and Abu Sa'eed Al-Khudhary.

She died in the forty first year of Al-Hijra. A year that saw the unification of Muslims. Some narrators say that she died in the forty fifth year of Al-Hijra.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(5)

Mother of Believers

Lady Zainab Bint Khuzaimah (r.a.)

Her name and lineage

She is Zainab Bint Khuzaimah Bin Al-Harithy Bin Abdallah Bin A'mru Bin Abdumanafi. She is the mother of the poor. She was nicknamed like that before the coming of Islam because she used to feed the poor and give charity.

Her mother was Hind Bint A'uf Bin Al-Harith Bin Hamatta Al-Humairiyyah. She is the maternal sister to the mother of believers Maumuna Bint Al-Harithy.

Zainab got married to the Prophet (P.B.U.H.), but before that she had been married to Jahan Bin Al-Harithy, her cousin brother (before the coming of Islam). She then got married to Ubaidah Bin Al-Harithy. Ubaidah Bin Al-Harithy noticed that his uncle's son

Muhammad Bin Abdullah Bin Abu Twalib had been made a Prophet of Allah the Exalted. The Prophet (P.B.U.H.) presented Islam to him and narrated to him some verses of the Holy Qur'an. This made his heart accept Islam and he uttered the words of testimonial, and his wife Zainab Bint Makhzumiyya also embraced Islam. Ubaidah and his wife took their chances from the persecution and the punishment that the Muslims encountered under the hands of the unbelievers. They later emigrated to Medina.

Lady Zainab and her husband Ubaidah Bin Al-Harithy showed their extreme courage during the battle of Badr. In this battle, Allah gave his support to the messenger of Allah and the Muslims as a whole in becoming victorious against the enemies (the non-believers). The battle started in the seventeenth of the Holy

month of Ramadhan in the second year of Al-Hijrah. When Al-Aswad Bin Abdu Al-Aswad Al-Makhzumiyya went towards the pond that the Muslims had put their tents around, he wanted to drink from it of destroy it. Hamza Bin Abdulmuttalib made haste on him and chopped off half of his leg. He tried to crawl to the pond but Hamza pierced with his sword and kill him.

After that, there came out from the row of the Quraish, in the battlefield, Utbah Bin Rabii, his brother Shaibah Bin Rabii and his son Al-Waleed Bin Utbah asking for a challenge from the row of the Muslims.

Three men from the tribe of the Answar came out but the non-believers refused to challenge with them. Instead they said, “O Muhammad bring us our match from the tribe of Quraish”. The Prophet chose from the tribe of

Quraish, Ubaidah Bin Al-Harithy (the former husband of Lady Zainab Bint Khuzaimah), Hamza Bin Abdulmuttalib and Ali Bin Abdulmuttalib to challenge them.

Hamza killed Shaiba, Ali killed al-Waleed then Ali and Ali and Hamza helped Ubaidah to kill Utbah. Ubaidah got out of Badr injured. Ali and Hamza are the ones who carried him. Ubaidah asked the messenger of Allah only one question, "am I not a martyr O messenger of Allah?"

The Prophet replied, "I bear witness that you are a martyr".

He did not stay long for he died on that same night at age of sixty four years, while people were returning to Medina at a place called Al-Swafrau. The messenger of Allah buried him. The Prophet later married Zainab after he slept

with Hafsa Bint Umar Bin Al-Khattabi (r.a.). He gave her a dowry worth four hundred dirhams in a period of thirty one months if the Hijra calendar. The house of Zainab Bint Khuzaimah was next to the house of Lady Hafsa Bint Umar Bin Al-Khattab.

Her death

Mother of believers Zainab (r.a.) did not stay long with the Prophet. She only stayed with him for eight months. She died in the month of Rabi'ul Akhirah.

The Prophet prayed for her and buried her in Baqii cemetery. She was thirty years of age.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(6)

Mother of Believers

Lady Salamah Bint Zaad Al-Raakib (r.a.)

Her name and lineage

She is Lady Al-Muhjabah Al-Twahirah Hind Bint Umayyah Bin Al-Mughira Bin Abdallah Bin Umar Bin Makhzum Bin Murra Al-Makhzumiyya. She is the cousin sister to Khalid Bin Al-Waleed Seifullah and the daughter of the uncle of Abu Jahal Bin Hisham. She wa among the first emigrants. Her nickname is Umm Salamah, a name related to her son Salamah, whom she bore from her husband Abdullah Bin Abdulasad Bin Hilal Al-Makhzumiyya. He was nicknamed Zaaduraakib, for his bounty and generosity.

Her mother was Atiqah Bint Rabii Bin Maalik Bin Khuzaimah Bin Alkama Al-Kinania from the tribe of Faaris Al-Amjaad. Her grandfather Alkama was nicknamed Jaadhlah Al-

Twa'an. Abdallah Bin Abdulasad Al-Makhzumiyya the son to the Prophet's aunt Baraas Bint Abdul Muttalib Bin Hashim married her. Abdullah the foster brother to the Prophet (P.B.U.H.) was breastfed by Thuwaibah who was a slave of Abu Lahab.

Umm Salamah was from the tribe of Makhzum which is the third tribe of the Quraishi tribes that were competing for nobleness. Banu Hashim, Banu Umayyah and Banu Makhzumiyya. Banu Hashim, Banu Umayyah had one ancestor called Abdul Manaf. Banu Makhzumiyyah used to claim that, they are the ones who deserved to be respected among the tribes of the Quraish.

Because of this, wcan see that, high ranking men of Banu Makhzumiyyah were biggest enemies of Islam and the Prophet

(P.B.U.H.). Thus, the looked at him in a look of someone who is trying to undermine the nobility of their tribe. They used to say that since Muhammad is from the tribe of Banu Abdul Manafi, he has added nobility to his people, with his Prophethood. He has proved the high rank of the tribe of Banu Abdulmanafi over Banu Makhzumiyyah. The competition between Banu Makhzumiyyah and Banu Abdul Manafi was so tough that it made Banu Makhzumiyyah the strongest enemies against Islamic propagation.

Abu Jahal exceeded his enmity until the messenger of Allah nicknamed him the Pharaoh of this Ummah (nation). The Muslims called him Abu Jahal (father of the ignorant). This enmity did not deny Abu Salamah Abdullah Bin Abdul Aswad from embracing Islam and belief in Allah. He was an intelligent and wise person. He

recognized that the truth was with the Prophet (P.B.U.H.). That is what made the two couples join Islam. Abu Salamah received a lot of punishment from his people. This is what the tribe of Quraish used to do to anyone who embraced Islam, until the messenger of Allah ordered them to emigrate to Ethiopia. The place of the first emigration.

The tribe of Quraish decided to place sanctions on the Muslims in the valley of Abu Twalib. The sanctions continued for three years, giving the Muslims a lot of problems. When Muslims heard that the sanctions had had subsided, they thought that the tribe of Quraish will stop punishing the Muslims. Some of them returned to Mecca from Ethiopia. This included Umm Salamah and her husband.

The tribe of Quraish then returned to its previous behavior of torturing, punishing and disturbing Muslims. They indeed went to the most extreme end of planning to kill the Prophet (P.B.U.H.). The messenger of Allah was allowed by Allah to emigrate to Medina. Abu Salamah and his wife were the first callers for the emigration to Medina. Indeed, the story of their emigration was full of bitter experiences, which indicate the bad heart of those non-believers who advocated a strong enmity towards the Messenger of Allah (P.B.U.H.). Let us leave Umm Salamah to tell us about her bitter story.

When Abu Salamah was ready to leave for Medina, he prepared a camel so that he could carry me on its back to Medina. It carried me together with my son Salamah, then we set off while he was leading the camel. Men of Banu Al-

Mughira Bin Abdullah Bin Umar Bin Makhzumiyyah saw him and stopped him. They told Abu Salamah , "You have defeated us, how do you see your friend intending his wife Umm Salamah – how do you expect us to leave you to travel with her all over places?". They pulled away from him the straps of my camel and took me away. Banu Abdul Asad the relatives to her husband got angry and they turned to our son Salamah, they told the people of my wife, "We swear by Allah, we will not leave our child with her if you take her away from her husband". They started pulling my child until they injured his arm, and the relatives of his father took him away. Banu Al-Mughira locked me up. My husband Abu Salamah continued until he reached Medina.

They have separated between my husband, my son and I. I used to go out in the outskirts of

Mecca every afternoon and sit there. For almost a year, I used to sit there crying till the evening. One day, a man from my uncles of the tribe of Banu Al-Mugirah, passed by me, he saw what was affecting me. He felt sorry for me and told Banu Al-Mughira, "Can you not let this poor lady go? You have separated her from her husband and child." He continued talking to them until they told me, "Go to your husband if you like".

The tribe of Banu Abdul Asad returned my son to me. I prepared my camel then headed towards Mecca alone. When I reached Tane'em, about two kilometer from Mecca, I met with Uthman Bin Twalha. He asked me, "Where to O daughter of Umayyah?"

I replied, "I am heading to my husband in Medina"

He asked me, “Is there anyone with you?”

I replied, “I swear by Allah, there is no one with me except Allah and this child of mine.”

He then said, “I swear by Allah that I cannot leave you alone”. He held the straps of my camel and moved along with me.

Ummu Salamah later said, “I swear by Allah, I have never accompanied an Arab man so generous as he is. Every time we reached a resting point, he used to make my camel kneel then he goes aside to lean under a tree. When the time of departure approaches, he brings my camel forward and ordered it to kneel, then retreats backward and say, ‘Get on its back.’ – after I sat properly on the camels back, he comes and takes the straps of the camel and leads it until the next resting point. He continued to do things this way

until we reached Medina. When he saw the village of Banu A'mru Bin A'uf in Quba, a place where Abu Salamah arrived during his emigration, he told me, 'Your husband is in this village, enter it by the blessings of Allah'. He then turned away heading back to Mecca."

Umm Salamah said, "I swear by Allah that I do not know a house in Islam that has been afflicted like how the family of Abu Salamah was afflicted and I have never seen a companion more generous than Uthman Bin Twalha".

Her husband Abu Salamah Abdullah Bin Abdul Asad Al-Makhzumiyyah was among the first emigrants to Medina. She stayed in Medina bringing up her child and her husband was busy fighting Jihad. Her husband continued to fight Jihad war in the way of propagating Islam, he

participated in the battle of Badr, then battle of Uhud and the Prophet (P.B.U.H.) used to trust him a lot.

When the Muslims returned from the battle of Uhud, Abu Salamah has sustained an injury that later seemed to have healed up not realizing that it would cause him problems and later lead to his death.

Her marriage to the Prophet (P.B.U.H.)

Umar Bin Abu Salamah narrates that Abu Salamah came to Umm Salamah (r.a.) and said, "I have heard from the Messenger of Allah a Prophetic teaching that I mostly liked from such and such, I do not know what to choose. I heard the Messenger of Allah saying, 'No one among you will be befallen by a calamity then gets back at the same time and says: O Allah I beseech you

to reward me good blessings in the calamity that has befallen me. Except that Allah will reward him good blessings from it'"

Ummu Salamah said, "I do not feel good if you say: O Allah compensate me good blessings out of it."

Then she said, "Who I better than Abu Salamah?" Isn't it?!

When she completed the period in which a divorcee may not remarry. Abu Bakar (r.a.) sent an emissary to engage her and she refused. Then Umar Bin Al-Khattab (r.a.) sent an emissary to engage her, she also refused. The messenger of Allah also sent an emissary too; She said, "I welcome the Messenger of Allah (P.B.U.H.) I am between three things. I am a woman full of jealousy, a lustful woman and a lady with no one to get me married".

Umar got very angry when she turned down the Messenger of Allah. Umar came to her and she said, "O Ibn Al-Khattab, I have such and such a problem." Then the Messenger of Allah came and said, "And regards to your jealously problem, I will pray to Allah to get you healed. As regards your lustfulness, Allah is going to make you satisfied and in connection to your relatives, you do not have any of them to witness this marriage, There is not even a single relative of yours who hates me."

She told her son, get me engaged to the Messenger of Allah. The Messenger of Allah (P.B.U.H.) said, "I will not reduce anything in the dowry that I have given to so and so". Thabit said, "I spoke to the son of Ummu Salamah and asked him: What did he give so and so"

He replied saying, "He gave her two bags made of leather to put her belongings a, two grinding stones and two pillows made of leather." He then married Ummu Salamah in Shawwal in the fourth year of Hijra on the correct account.

Her death

She lived long until Islam started to face trials by the killing of Hussein and the Prophet's relatives in the open ground. May Allah be pleased with her. She died in the fifty ninth year of Hijra. Abu Hurairah (r.a.) led her funeral prayers. She was buried in Baqii. She is the last person to die among the mothers of the Believers.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(7)

Mother of Believers

Lady Zainab Bint Jahsh (r.a.)

Her name and lineage

She is mother of believers Zainab Bint Jahsh Bin Riab Bin Ya'mar Bin Swabrat Bin Murrah. The young noble girl descendant of Bani Asad Bin Khuzaimah Al-Mudhari and a grand daughter of Abdul Muttalib Bin Hashim. Her mother was Umayyah Bint Abdul Muttalib, the Prophet's aunt.

Zainab embraced Islam long time ago and emigrated to Medina. Her marriage to the Prophet was in Dhul Qa'adah the fifth year of Hijra in Medina. By then, her age was thirty five years. It is quoted that Al-Dakturah Bint Shatwi' (r.a.) said, "We do not know of a wedding that made people so busy than the wedding of Zainab. This was because of what had transpired before the wedding".

The author of Al-Dhilal may Allah bless him, says: Together with the Arabic society's fame, the pride of their virtuousness and the pride of descent; despite all these we find that in some well known and respected homes, there were children whose fathers were not known. When a person gets to know and like such a child, they used to adopt them and put them in their own houses. There were children whose fathers were very well known but if a person happens to like one of them, he adopts him and relates him to his name. The child becomes known in the society by the name of the adopter and not the name of his actual father, he actually becomes part of the family. This mostly occurred to children especially when they are captured in war. Who ever wants to relate the captured children to his name did so and called him by his name. Then, he

will be known by the name of his adopter. The child becomes part of the family and he is given all rights just like any other adopter's real children.

Among these children, was Zaid Bin Al-Harith Al-Kulabiyyah. He is from the tribe of Arabs. A young child in the days before the coming of Islam. He was bought by Hakim Bin Hizam for his aunt Khadijah (r.a.). Khadijah then gave him to the Prophet as a gift when the Prophet married her. His father Harith Bin Sharahil was very much worried about him. He went out looking for him until he was told that his son is in Mecca. The father set off with his brother Ka'ab until they reached the house of Muhammad Bin Abdullah. They told him, "O son of Abdul Muttalib, O son of the nobles. You have been chosen by Allah. You help the needy and

you feed the poor. I have come to you asking for our child so be generous to us and give him back to me".

He said, "Despite from that"

They asked him, "What is it?"

He replied, "Call him and give him a choice, if he chooses to go with you, then I will not oppose that and if he chooses to remain with me, then I swear I cannot over rule his decision". Then Zaid was called, introduced to his father and uncle. The Prophet of Allah, Muhammad (P.B.U.H.) gave him the choice saying that if he wanted he could go with them and if he wanted, he could remain with him. Zaid chose to remain with Muhammad, His father appealed to him saying, "O Zaid, you are choosing slavery instead of your father and your uncle, your country and your people?"

Zaid continued to answer, "I have seen something in this person and I am not going to depart him."

Then the Prophet took by the hand of Zaid in front of a group of Quraish and announced his adoption of Zaid and that Zaid could inherit him just as he can inherit Zaid. The boy was called Zaid bin Muhammad. Zaid became the first slave to embrace Islam. When Zaid reached the age of getting married, the Prophet chose for him the daughter of his aunt Umaimah Bint Abdul Muttalib (Zainab Bint Jahsh) a noble among the nobles of the Quraish and a lady among the ladies of that society. Zainab did not like the idea of her getting married to Zaid, even the brother to Zainab did not like the idea also, because according to them Zaid was a slave. The Messenger of Allah spoke to Zainab telling her of

his position in Islam and about Zaid's Arab origin.

By making Zainab get married to Zaid, the Messenger of Allah aimed at killing the difference that was there between people that prevailed among the people of Quraish and to correct the wrong ideologies that were highly upheld in that period before the coming of Islam. By doing this, he was putting up a foundation stone of equality in the Islamic society.

The Messenger of Allah wanted by the marriage of Zaid and Zainab to make the Arabs understand that there is no class of masters and slaves among Muslims, and abolish what the Arabs used to do by creating a classes of slaves and masters, the rich and the poor and at least try and make all the people equal under the umbrella

of Islam. Zainab and her brother Abdullah Bin Jahsh this nature of marriage until the following verse was revealed:

> "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any opinion in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into plain error." (Surat Al-Ahzab 36)

Only then, is when Zainab and her brother and her family realized that Zainab's marriage to Zaid was a Godly arranged thing. She then admitted to get married to Zaid. The Prophet of Allah then accomplished what he wanted to accomplish. The slave that they looked down upon, became a son in law of the tribe of Bani Hashim and the masters of the tribe of Quraish

and a friend to the Messenger of Allah and had a very influential position in the society. Despite the occurrence of this marriage, things did not move smoothly. Zainab did not forget that she came from a high class family and did not at any time dream that she would be a wife of a slave.

She started giving Zaid very bad treatment. She used to mistreat him continuously and finally Zaid complained to the Prophet (P.B.U.H.). The Messenger of Allah used to advise him to be patient and told him, "Hold on to your wife and fear Allah". The Prophet used to talk to Zainab about Zaid and the Prophet's love for Zaid, his embracing of Islam, his sincerity to Allah and the Messenger of Allah. Zainab used to say, "O Messenger of Allah, No I do not appreciate him for myself. I consider myself a widow of the tribe of Quraish". The Messenger of Allah told her, "I

have indeed appreciated him for you", then Zainab submitted to the demand of the Messenger of Allah. Banu Jahsh also submitted to the demand of Allah and His Messenger.

People realized that the marriage was due to a heavenly demand. Zainab Bint Jahsh got married to Zaid, obeying the demand of Allah and His Messenger (P.B.U.H.). Zaid started to feel that his wife does not love him and that it was just a forced marriage to him despite her will. This feeling used to linger in his mind, and he kept wishing that this marriage would come to an end. He used to tell the Messenger of Allah everything that was going on in his heart. The Messenger of Allah every time used to tell him, "Hold on to your wife and fear Allah".

Finally, Zaid was not able to control the

situation any more. His patience had already given way. He divorced her.

Her marriage to the Prophet of Allah (P.B.U.H.)

The marriage between Zaid and Zainab was set to abolish sects and classes among people. Allah does not like people to unduly proud of themselves. That is why Allah says in this verse: “indeed the Most pious among you is the one who fears Allah most”. Then it was due to Allah’s will that His Prophet had to bear the hard task of abolishing the issue of fostering children and naming them after the foster father’s name.

The Prophet (P.B.U.H.) had to abolish that by marrying Zainab, the divorcee of his fostered child, Zaid. He had to face the society with this

task which no one could try to face the society with such a thing no matter how strong he could have been. Allah had informed his Messenger that Zainab would be divorced and that the Prophet would marry her. The Prophet knew that Zainab would be divorced but used to fear the rumors that would be spreadafterwards, saying that, "the Prophet has married the lady who was a wife to his fostered son." His fear for what people would say made him hide what Allah had informed him that he would marry Zainab in order to abolish the custom of fostering children and all the rights that are connected to it.

It is indicated in the Holy Qur'an that Allah the Exalted has said:

"And (remember) when you said to him (Zaid Bin Harithah (r.a.) – the freed-slave of the Prophet (P.B.U.H.)) on whom Allah has

bestowed Grace (by guiding him to Islam) and you (O Muhammad (P.B.U.H.) too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad (P.B.U.H.) married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to

keep them (i.e. they have divorced them). And Allah's Command must be fulfilled. "
(Surat Al-Ahzab 37)

The marriage between the Messenger of Allah and Zainab took place after the period which a divorcee may not remarry got finished, in the fifth year of Hijra while she was thirty five years old.

Her death (r.a.)

She was the first mother of the believers to die after the death of the Prophet (P.B.U.H.). She died during the caliphate of Umar Bin Al-Khattab (r.a.) in the twenty third year of Hijra. So narrators say that she died in the twenty first year of Hijra.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(8)

Mother of Believers

Lady Juwairiyyah Bint Al-Harithy (r.a.)

Her name and lineage

She is Juwairiyyah Bint Al-Harithy Bin Abu Dhiraar Bin Habib Al-Khazaiyyah Al-Mustwalaqiyyah may Allah be please with her. She was married to Musafiu' bin Swafwan Al-Mustwalaqi before getting married to the Prophet (P.B.U.H.). She was a nice, charming and attractive lady.

Her marriage to the Prophet (P.B.U.H.)

The devil disguised and cheated the people of Banu Al-Mustwalaq and made them think that they could conquer Medina – the capital city of the Islamic empire. The Messenger of Allah prepared his army and went out to fight them. They met at a watery place called Al-Muraysiu' where the battle occurred and ended with the

defeat of Banu Al-Mustwalaq. They were taken as prisoners of war together with their ladies and children.

Among the ladies that were taken as captives was Lady Buratun Bint Al-Harithy Bin Abu Dhirara Bin Habib, the most respected person in her tribe or Juwairiyyah in other words like the Prophet named her later. They returned to Medina. Urwa Bin Zubair narrates that Aisha reports, when the messenger of Allah was dividing the captives of Banu Al-Mustwalaq, Juwairiyyah Bint Al-Harithy fell under the potion of Thabit Bin Qais Ibn Al-Shimas or the Prophet's uncle's son. He took her as his contract-slave, she was a nice, charming and attractive lady. She came to the Messenger of Allah asking him to help her.

Aisha says: I swear by Allah, when I saw her standing by the door, I immediately hated her and knew that the Prophet would see her beauty. She entered and said, 'O Messenger of Allah, I am Juwairiyyah Bint Al-Harithy Bin Al-Dhirara. I am a highly respected person in our society. I have been befallen by a big problem, when the shares were being divided, I fell under the share of Thabit Bin Qais Ibn Al-Shimas who has taken me as a contract slave. I have come to you, seeking for help over my contract'.

The Prophet said, 'You have gotten something better than that'.

She asked, 'What is it O Messenger of Allah?'

He replied, 'I will clear your contract and then marry you.'

She said, 'It is okey with me O Messenger of Allah'

He said, 'I have done it'

I (Aisha) said, The story spread out that the Messenger of Allah has married Juwairiyyah Bint Al-Harithy Bin Abu Dhirara.

People said (referring to the captives), 'These are the in-laws of the Messenger of Allah, set them free.'

Aisha reports saying, "I do not know of a lady who is more blessed than Juwairiyyah. Just because of her marriage to the Prophet, more than one hundred captives were set free."

Abu Kulaba narrates that the father of Juwairiyyah came and said to the Prophet, "I am

more generous than you. My child cannot stay under captivity."

The Prophet (P.B.U.H.) asked him, "How about if we give her a choice?"

Her father went up to her and said, "This man has given you a choice. Please do not mock us."

She said, "I chose him on my own."

Her father said, "I swear by Allah, you have mocked us"

Juwairiyyah (r.a.) reports that the Messenger of Allah married me when I was twenty years of age.

Her death (r.a.)

She lived up till the period when things went back to normal for the government of Muawiyyah Bin Abu Sufyan. She died in Medina in the middle of the first century, in the year fifty six Al-Hijri.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(9)

Mother of Believers

Lady Safiyah Bint Huyyah Bin Akhtab (r.a.)

Her name and lineage

She is Safiyah Bint Huyyah Bin Akhtwab Bin Sa'yah from the first grand-children of the son of the Prophet Israil Bin Ishaq Bin Ibrahim may Allah's peace rest upon him.

Her mother was Barta Bint Samaual Al-Qardhiyyah. Before Safiyah got married to the Prophet (P.B.U.H.), she had been married to a poet known as Salam Bin Mushkim Bin then she got married to Kinana Bin Abu Al-Hakik who was also a poet. He was killed in the battle of Khaibar. Then the Messenger of Allah married her in the seventh year of Hijra. She had not reached seventeen years of age and despite that, she had got married twice. Firstly, she got married to a good horse rider and poet, Salam Bin Mushkim Al-Qardhawiyyu then she got married

to Kinan Bin Al-Rabii Bin Abu Al-Hakiku the builder of the Al-Kamus wall, the great wall in Khaibar and the custodian of the Jewish treasures.

The Muslims conquered Khaibar and Kinana was captured alive. The Prophet (P.B.U.H.) asked Kinana Bin Al-Rabii about the wealth of the Jews and their gold that they took with them when Banu Qainuqaa and Banu Nadhir were leaving Medina. Kinana said that he did not know anything about the Jewish wealth. Another man from the Jews stepped forward and said. I have saw Kinana moving around this site of ruins every afternoon. The Messenger of Allah asked Kinana, “What if we find it, do I kill you?”

Kinana said, “Yes, kill me if you get it”

The Prophet ordered his companions to dig around the site of the ruins. They found some of

the hidden treasures, then he asked him about the remaining treasure. Kinana refused to say where it was. The Prophet then handed him over to Zubair Bin Awam saying, "Punish him till he gives you all the information".

Al-Zubair had some piercing pain in his chest and was busy taking care of himself. He then handed him over to Muhammad Bin Maslama Al-Answari who later chopped his head off. The Messenger of Allah captured Safiyah Bin Huyyah Bin Akhtwab who was just newly wed to Kinana.

Jabir (r.a.) reports that the Prophet of Allah (P.B.U.H.) came with Safiyah from Khaibar he had killed her father, brother, and her husband. He told to Bilal, "Take Safiyah" and he took her by her hand and passed with her between the

dead. The Messenger of Allah did not like what Bilal did. It even showed in his face. The Messenger of Allah stood up then went up to her. She removed something that was on the Messenger of Allah clothing while she was about to sit and then threw it in front of him. The Prophet then gave her a choice, either to free her and let her go to her people or embrace Islam and he engages her.

She said, "I choose to be with Allah and His Messenger"

When the time of departure came, the Prophet put a son the back of a camel. She came out walking, then the Prophet stretched his thigh for her to step on and climb on the camel's back. The Prophet also climbed and covered her with a piece of clothe, then his companions said, "He

has covered her with a veil". After six miles from Khaibar, he wanted to sleep with her but she refused. When they reached a place called Al-Swabha, they went to a very big tree, then he slept with her, and he asked her, "What made you refuse in the first place?"

She replied saying, "O Messenger of Allah, I feared for you because we were still near Khaibar".

Abu Ayub did not sleep that night, he was busy guarding the Messenger of Allah. He was moving around the Prophet's tent. When the Prophet heard footsteps around his tent, he asked, "Who is it?"

Abu Ayub replied saying, "It is me Khalid bin Zaid"

He asked, "What have you got?"

He replied, "I did not sleep this night, fearing that this slave girl might attack you."

The Messenger of Allah prayed for Abu Ayub saying, "O Abu Ayub may Allah bless you. O Abu Ayub may Allah bless you".

Safiyah (r.a.) had seen a night vision that indicated that she would be married to the Prophet. Ibn Umar may Allah be pleased with them both, reports that the Messenger of Allah saw some greeness in the eye of Safiyah and said, "O Safiyah, what is this greeness?"

She said, "I was asleep in the house of my former husband, then I saw in a dream, a moon falling on my house. I told him what I saw the previous night. He hit me and said, 'You want to be

married to that king of Yathrib?'".

The good dream that she saw became real despite the hatred of the Jews, and her former husband, Kinana mat Allah's anger be cast upon him. He is the one who shose the way of disbelievers, hypocrites and liers, until he died like the way her father died.

Man cannot cover the moon by his hands. Its light has covered the selected one. Your translation of the dream was true O you lost one, O Ibn Al-Rabii. The moon is Muhammad the Prophet of Allah and the leader of Muslims, and not only the king of Yathrib like you had mentioned and visualized. Lady Safiyah (r.a.) was noble, intelligent, beautiful and with a good descent.

Ata'a Bin Yasar narrates: That when the Messenger of Allah and Safiyah arrived from Khaibar, the Prophet welcomed her to Medina. The women of the tribe Al-Answar heard about her beauty. They came looking at her. Aisha was seated covering her face, then she went out but the Prophet noticed her. He followed her and asked her, "How do you see her?"

She replied, "I have just seen a Jew"

The Prophet said, "Do not talk like that. Safiyah has embraced Islam."

Safiyah moved to the house of the Prophet. She was faced with a very big challenge of choice. Aisha, Hafsa and Sauda had their own group. The other wives of the Prophet and Fatimah Al-Zahraa had their own group also. I was up to Safiyah which group she would like to join. She wanted to

maintain her position and be by herself at the same time, but she later thought of being near Aisha.

She gave Fatimah Al-Zahraa a gift of a gold necklace. This did not save her from what she feared. Her being near Aisha did not protect her from being provoked. What pained Safiyah, is that Aisha and Hafsa, the ones she chose to be near them had joined the others in provoking her. They were boasting that they are from the tribe of Quraish, Arabs, wives of the Prophet and they are the daughters of the Prophet's uncle. Safiyah heard the words that Aisha and Hafsa used to say.

Anas Bin Malik (r.a.) reports that: When Safiyah heard that Hafsa told her that she was a daughter of the Jew, she cried. The Messenger of Allah entered when she was still crying and asked

her, “Why are you crying?”

She replied saying, “Hafsa Bint Umar has told me that I am a daughter of the Jew”

Then the Prophet said, “Indeed you are a daughter of the Prophet and your uncle is a Prophet and you are a wife to the Prophet. What are they then boasting to you about”, then he said, “O Hafsa fear Allah”.

Safiyah reports: That the Messenger of Allah entered my house and I reported to him that Aisha and Hafsa have provoked me.

He said, “Why could you not ask them: How could you be better than me, when my father is Harun and my uncle is Musa and my husband is Muhammad (P.B.U.H.)?”

What she heard, is that they said, “Who is more generous to the Prophet than us? We are his wives and daughters of his uncles”.

One day the Messenger of Allah got very angry with Zainab for what she said about Safiyah, She asked, “That Jew?”

It occurred that the Prophet was on a journey with Safiyah and Zainab Bint Jahsh. Safiya’s camel fell ill and Zainab had another extra camel. The Prophet of Allah (P.B.U.H.) told Zainab, “The camel of Safiyah has fallen sick. Can you give her your camel?”

She answered with pride and underminingly, “do I give my camel to that Jew?” The Prophet went away angry and stayed for three months without going near her.

Her death (r.a.)

Her death occurred in the month of Ramadhan, in the fiftieth year of Al-Hijra during the period of the rule of Muawiyyah Bin Abu Sufiyan.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(10)

Mother of Believers

Lady Ramlah Bint Abu Sufyan (r.a.)

Her name and lineage

She is Ramlah Bint Abu Sufyan Sakhara Bin Harb Bin Umayyah Bin Abdul Shams Al-Qurashi Al-Umawwi. Her mother was Safiyah Bint Abul A'as Bin Umayyah, the aunt to Uthman Bin Madhu'un.

Lady Ramlah (r.a.) emigrated with her husband Ubaidullah Bin Jahsh to Habasha (Ethiopia), in their second emigration. Her husband then apostated from Islam into Christianity and died a Christian. Ummu Habiba remained in Islam and the Messenger of Allah later married her.

Let us look behind a little bit

Ramlah Bint Abu Sufyan Sakhara Bin Harb Bin Umayyah Bin Abdul Shams Al-Qurashi Al-

Umawwi was among the leaders of the Quraish in Mecca. She was a wife to the son of the Messenger of Allah's uncle, Ubaidullah Bin Jahsh Al-Asadiyyah, the brother to lady Zainab Bint Jahsh.

Ubaidullah and Ramlah both embraced Islam. Her father Abu Sufyan was still a non-believer. Ramlah feared that her father would punish her for embracing Islam so she emigrated to Habasha with her husband and left her father in Mecca, who was very angry at her because she had embraced Islam and there was no way he could win her back.

It was the wish of Allah that Ramlah and her husband ran away from the whips of the Quraish that were always on the backs of Muslims before the emigration to Medina. She

emigrated with her husband cutting through the desert then sailing by the sea until they reached Habasha, to gether with the other Muslims who ran away because of their religion.

They reached the land of peace, next to the fair king, the worshipper and a believer, Najash of Al-Habasha. No one could be oppressed in his presence. Days, months, years passed by and Ummu Habiba, the daughter of the leader of Mecca, submitted like the others had submitted to the loneliness of being foreigners in a foreign land. Where is the goodness that Mecca brought from the east and the west of the world? Where is the prayer of the Prophet Ibrahim? Where are all these? She is a daughter of the great leader of Al-Mecca Al-Mukarramah, daughter of the rich and respected person.

One day, she got up from her sleep horrified. She had seen her husband Ubaidullah in her dream in an ugly shape. When they woke up in the morning, her husband had already apostated.

Ummu Habiba reports: I saw Ubaidullah Bin Jahsh in a very ugly shape in my dream. I got up scared of him. I said, "I swear his condition has changed". Then he told me in the morning, "O Umm Habiba I have looked into religions and have not seen any religion better than Christianity. I was a Christian before I embraced the religion of Muhammad, and now I have gone back to my Christian religion."

I said, "What is good for you?" and I told him about my dream the previous night. He did bother with what I told him.

He then begun to drink alchohol. O powerless me! What did I just hear? What is this? Are you really serious in what you are saying? I asked. Hereplied yes.

After I gained back my consciousness from the incident and the nightmare from the news, I told him again about my dream but he did not bother to even listen. Instead, he did not like what I was saying. He became blind sighted by the desires of his soul and his soul was sealed and he joined the group of Satan and started to drink alcohol till he died.

Her marriage to the Prophet

Ramlah segregated herself from the society feeling inferior because of the action because of the action of the man who was her husband and father of her daughter. She closed her door to the

society and even to her daughter adding to her loneliness. She did not want to see any person in her house. She could not return to Mecca.

In Mecca, her father had announced war on the Prophet (P.B.U.H.) a person that Ramlah had trusted and believed in. Where can can she stay if she returns to Mecca? Is it in her parents house and there is a barrier between her and them since she embraced Islam, or she stays in the house of Jahsh in the house of the clan of Jahsh, people of her husband whom she had deserted ever since she emigrated her people, and there was an empty space between them.

Her period of not remarrying ended. She saw in her dream someone telling her, “O mother of believers”.

She translated it that the Prophet will marry her.

She said, "I did not stay long after I finished the period of not remarrying"

Then Najashi, sent his messenger to me. It was a slave girl. She entered and said, "The king is telling you that the Messenger of Allah has written to you a letter asking him (Najashi) to marry you to the him (Prophet) on his behalf"

I said, "may Allah give you good news"

She said, "Choose a representative who will give permission for you to get married to the Prophet"

I sent for Khalid Bin Al-A'as and asked him to represent me in my marriage. I gave the slave girl some presents , then she left. In the evening, An-Najashi ordered Ja'afar Bin Abu Twalib and the Muslims to gather in his place.

They attended and Al-Najashi gave a speech saying: All praises should be made due to Allah, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over his creation, the Mighty and the Compeller. I bear witness that there is no one worth to be worshipped but Allah. I bear witness that Muhammad is the Messenger of Allah. He was sent by Allah with guidance and the religion of truth to conquer all the other religions despite the hatred of the non-believers. Indeed, I have done what the Messenger of Allah wanted me to do I have given a dowry of four hundred dinars.

He then he poured the dinars in their hands and Khalid Bin Sa'eed begun to talk. He said: All praises should be made due to Allah. I ask for help and protection from Him. I bear witness that there is none to be worshipped but Allah. The

One and only. He has got no associates, and that Muhammad (P.B.U.H.) is His Servant and His Messenger.

He has sent him with guidance and the religion of truth to conquer all the other religions despite the hatred of the non-believers. I have done what the Messenger of Allah and his wife Ummu Habiba Bint Abu Sufyan wanted me to do. May Allah bless the Messenger of Allah.

Al-Najashi gave the dinars to Khalid Bin Sa'eed Bin Al-A'as then they were about to go. Al-Najashi ordered them to sit down and said, "Indeed the ways of the Prophets when the marry, is to make a party after the wedding." He called for food, they ate then they went away.

Ummu Habiba reports: When the dowry reached me, I gave it away as charity to Abraha

who brought the good news to me but she refused to take it and said. The king has ordered me not to take anything from you. I am the one responsible for his clothes and keeping his gold. I have also embraced Islam. The king has ordered his women to get you all the best perfumes that they can fetch.

She (Ramlah) said, "The following day, she (Abraha) brought me all kind of perfumes. I later went with all these perfumes to the Prophet. He used to see me put perfume on myself and never used to say anything."

Then Abraha said, "My only request to you, is that when you meet the Prophet, I want you to greet him on my behalf and let him know that I have embraced Islam". Then, they prepared from me and every time Abraha entered, she reminded

be of her request.

Ramla said, “When I went to the Messenger of Allah, I told him about the wedding and what Abraha did to me. He smiled. I told him that Abraha had greeted him. He replied saying, ‘May peace, mercy and blessings of Allah rest on her too’ ”

Her death (r.a.)

She was an example of piety and Allah fearing. Her death occurred during the death of her brother Muawiyyah Bin Abu Sufyan in the year forty four Al-Hijra. She was buried in Baqii.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

(11)

Mother of Believers

Lady Maimunah Bint Alharithy Al-Hilalia (r.a.)

Her name and lineage

She is Lady Maimunah Bint Al-Harithy Bin Huzn Bin Bajir Bin Al-Huzun Bin Rwaiba Bin Abdallah Ibn Hilaal Bin A'amir Bin Swa'aswa Al-Hilaliyah. She was married to Mas'ood Bin A'mru Bin Abdul Nayyil Al-Thaqafii before the coming of Islam. He divorced her then she got married to Abu Raham Bin Abdul A'ziz Bin Abu Qays Bin Abdud who later died, who later died, then she got married to the Prophet. She was the last woman that the Prophet married.

Her mother Hind Bint A'uf Bin Zuhair Bin Al-Harith Bin Hamatwa Bin Humair.

Her sisters

Umm Al-Fadhil Lubaba Bint Al-Harithy – Al-Kubra

Umm Al-Fadhil Lubaba Bint Al-Harithy – Al-Kubra – the wife of Al-Abbas Bin Abdul Muttalib Bin the second woman to embrace Islam after Lady Khadijah (r.a.) entered Islam and she is the one who hit Abu Lahab, the enemy of Allah with a piece of wood that was in her hand; when she saw him arguing with the Muslim slave boy of her husband Abu Rafii. He was a slim man compared to Abu Lahab.

They were arguing about the battle of Badr.

The boy was saying, "I swear that, that one was an angel". This was after the boy heard the story of Mughira Bin Al-Harithy, who attended the

battle of Badr between Muslims and non-believers of Mecca.

Mughira had said, “I swear by Allah, it was not until we met people who were killing us, as they wished and capturing us as the wished. I saw a white man on a horse; who appeared to cover the space between the earth and the sky. He cleared everything that was standing in front of him.

Abu Rabii was a good Muslim. When he heard the story, he could not contain himself from saying, “that one I swear by Allah was an angel”. Abu Lahab flared with anger from what Abu Rabii had just said because Abu Rabii was not in the battlefield of Badr and after all he was just a slave. How then could he indulge himself in the story of the nobles? The enemy of Allah Abu

Lahab had forgotten that Islam calls for equality between human beings and the only difference between them is by doing good deeds and piety. He carried Abu Rafii and dropped him to the ground then he grabbed him, giving him a thorough beating.

Ummu Fadhil could not hold herself. She decided to take a wise stand and hit Abu Lahab on the head with a piece of wood, which gave him a serious injury. Abu Lahab immediately after that fell sick. He stayed for some days and then died.

Lubaba Al-Sugra

She was the wife of Al-Waleed Bin Al-Mughira Al-Makhzumiyyah - the mother of Khalid Bin Al-Waleed.

Asma Bint Al-Harithy

She was married to Ubay Bin Khalaf Al-Jashimiyyu and she bore a baby boy called Abu Ubay.

I'zatun Bint Al-Harithy

She was married to Ziad Bin Abdallah Bin Maalik Al-Hilali.

All these are Maimunah's sisters from her father's lineage.

Her sisters from her mother's lineage

Asma Bint Umais

She was married to Ja'afar Bin Abu Twalib and she bore a baby boy called Abdallah and another called Muhammad and another called

I'wana, then she got married to Abu Bakar Al-Siddiq. She bore for him a baby boy called Muhammad then she got married to Ali Bin Abu Twalib and bore a baby boy called Yahya.

Salma Bint Umais

She is the sister to Asma. She was married to Hamza Bin Abdul Muttalib. She bore for hia baby girl called Ammatullah Bint Hamza. She then got married to Shidad Bin Usama Bin Al-Haad Al-Laithi and bore for him a baby boy called Abdallah and Abdurahman.

Salamah Bint Umais

She is the sister to Asma and was married to Abdallah Bin Ka'ab Bin Maniyyah Al-Khath'ami.

Zainab Bint Khuzaimah

The wife of the Prophet (P.B.U.H.).

Her marriage to the Prophet (P.B.U.H.)

The age of Maimunah was twenty six years

A'amiri had jus died. It is reported on the issue of her marriage to the Prophet that:

Al-Abbas Bin Abdul Muttalib (r.a.) met the Prophet (P.B.U.H.) I a place called Juhfa after performing the ritual of Umrah of Hudaybiyyah. Al-Abbas told him, "O Messenger of Allah, Maimunah Bint Al-Harithy has become a widow after the death of her husband – Abu Rahim Bin Abdul I'zzi. Do you wish to marry her?"

The Messenger of Allah then married her and gave her a dowry of four hundred dirhams.

In another version:

It is said that it is Maimunah who offered herself to the Prophet in order to marry her:

> "......and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers......"
> (Surat Al-Ahzab 50)

The three days that they had agreed upon during the Hudaybiyyah treaty were about to finish and Al-Mustapha (P.B.U.H.) wished if he could prolong his stay in Mecca so that he could marry and benefit more time from this.

The people of Quraish sent two messengers asking him to leave Mecca because his time was over. The two were Kuwaitib Bin Abdul I'zzi and

Muqriz Bin Hafs, they knew that Mecca will not stay for long before it opens its doors in submission to Muhammad (P.B.U.H.), if He continues to visit Mecca. Muhammad (P.B.U.H.) asked them, "What will it cost you if we do a wedding party and prepare so that we can eat together?"

They replied him rudely, "Go away we do not need your food." He obeyed them and gave permission to his companion to move out leaving behind his slave (Abu Rafii) to accompany Maimunah and later catch up with them. When he reached a place called Tan'eem, he stopped to wait for his bride.

Abu Rafii got out of Mecca at night with the bride of the Messenger of Allah until he caught up with the Prophet (P.B.U.H.) at Tan'eem.

Her outstanding traits

People knew nothing about lady Maimunah's life apart from that, she was full of faith and performing salah. She used to do good deeds that would please Allah and His Messenger. She never used to go easy about anything that she saw was a disobedience to Allah.

Yazid narrates that one day a relative of Maimunah entered her house. She sensed some smell of alcohol from him and told him, "If you do not go out to the Muslims so that they can whip you for consuming alcohol, then do not enter my house again".

Her death

Maimunah set out together with the son of her brother, going to perform Hajj rituals during the period of Muawiyyah's rule. After she had performed Hajj, she died on the same place where she spent her first night with the Prophet, while returning to Medina. She was buried there. This was in the sixty first year of Hijra. She was eighty years old.

May Allah be pleased with her and make her pleased.

May Allah put scent in her soil and make heaven be her dwelling place.

Glossary of initials

P.B.U.H	Allah's Peace and Blessings be Upon Him
P.B.U.T	Allah's Peace and Blessings be Upon Them
r.a	Radhi Allahu Anhu/ Anha/ Anhum – may Allah be pleased with him/ her/ them.

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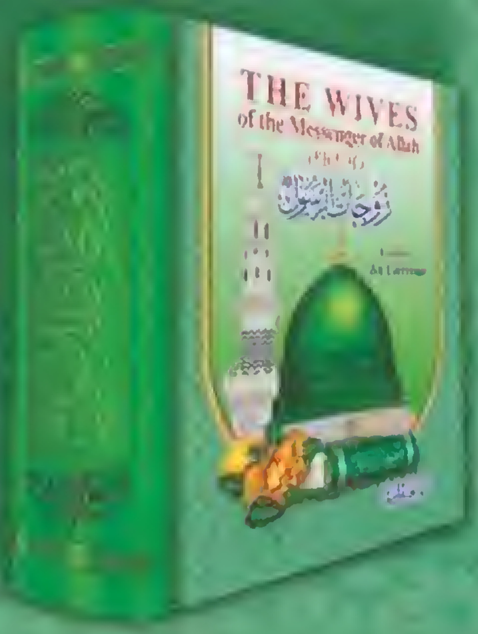
THE WIVES
of the Messenger of Allah